Master *PYMS* Speech

In the *Guild-Hall*, on Friday [illegible] of his Maje-

[illegible] Message sent by Captaine *Hide*.

THE OATH

Taken by the Parliament of

ENGLAND,

concerning the maintenance of the Protestant Religion, and the advance-

[illegible]

[illegible] **Printed for** [illegible] **and** *Wa. White*,

1642.

The Heads of Master Pyms SPEECH.

CAptaine *Hearne* having read his Maiesties Answer, which hath so long beene published in the City, Master *Pym*, by command from both Houses, gave this an Answer to the main particulars of his Maiesties Message.

1. In Answer of his Maiesties objection, that tumultuous disturbances of the Citizens caused his Maiesty to leave the Parliament, the Parliament declares that to be an aspersion cast upon the City, and leaves it to all mens consideration, whether (in case such tumults had been) his Maiesty could have had safe residence at *Hampton-Court*, *Windsor*, or any other of his Maiesties Mannors neer *London*.

2. Concerning his Maiesties objection against the payment of the twentieth part of every mans estate, the Parliament declares, that if by the Law they had power to raise an Army, for the defence of Religion, and the Lawes of the Land, by the same Law they have power to impose a contribution, for the maintenance of the said Army, the Parliament being the Law makers, and Lawgivers,

3. Whereas his Maiesty demands the persons of five men to be delivered up, the Parliament declares, that it is contrary to the Priviledges of Parliament, and the Honour of the City, to deliver up their chiefe Magistrate and other persons of eminencie, to the mercy of the furious Cavaliers their crimes being onely obedience to the Parliaments commands, when one the contrary, the Parliament demands execution against those to be notorious offenders, the Lord *Digby*, and the Earle of *Newcastle*, which persons are protected and detained by his Maiesty.

All which being considered, the Parliament doth Declare that they will protect the said foure persons, and all other persons concerned, to the hazard of their lives and fortunes, and likewise doe declare that they expect that all and every true borne Citizen should be assisting to the Lord Mayor in suppressing all tumults and commotions. Which was answered with a generall shout and applausive consent.

The Oath taken by the PARLIAMENT

And by them prescribed to be taken by all his Majesties loving SUBJECTS.

AT all Nacionall Assemblies, Parliaments, and Councels, it hath beene customarily vsed among the members there of, at their first comming together, to take an Oath both before God, and Man, Protesting not to determine or execute any thing, contrary to the word of god, or prejudiciall to the Honour of His Majesty, onely that all their Studies, endeavours, councels, and determinations, should be imployed to the increase of Gods Glory, the advancement of his Majesties Ho-

Which Oath and Protestation, is as well for the Incouragement of others, (to wit) all his Majesties loyall Subjects, as themselves, since its not in their power to performe what they protest, without the assistance of such his Majesties Subjects as shall be commanded by them, to the fulfilling of whose commands such an Oath and Protestation binds.

And to the end that none may be ignorant, or plead excuse, after they have themselves taken the said Oath and Protestation, they cause the same to be published in print, that every man may know what they have promised, and what they are to command, and likewise what his owne dutie is, and must be, if he desire to have any share or portion in their religious profession.

And to testimony I will give you, of this, which has been lately done, and is at this day fresh in your memories,

At the late Parliament held at Oxford, in the Yeare of our Lord 1625. at the National assembly, they tooke an Oath, which I have here published for your better satisfaction.

The OATH taken by the PARLIAMENT of SCOTLAND.

FOr so much, as the honour, greatnesse, and happinesse of the Kings Royall Majesty, and the wellfare of the Subjects, dependeth on the purity of Religion, (as it is now established in this Kingdome) the Lawes, Liberties, and peace thereof; which ought to be sought after by all good Christians, Loyall Subjects, and true Patriots. And to be furthered and maintained by them, against all such, as by any meanes endeavour to shake or subvert the same.

Therefore we under Subscribers, and every one of us, do in the presence of Almighty God, promise, and vow, that in this present Parliament, We shall faithfully and freely speake, answer, and expresse our selves upon all and every thing, which is, or shall be propounded so farr as we thinke in our Conscience, may conduce to the glory of God, the good and peace of the Church, and State of this Kingdome. And imploy our best endeavours to promote the same. And shall in no wayes advise, voice, or consent to any thing which to our best knowledge, we thinke not most expedient and conduceable thereto, as also that we shall maintaine and defend

state, His Majesties Royall person, honour, and estate, as is expressed in our Nationall Covenant. And likewise the power and privileges of Parliaments; And the lawfull rights and Liberties of the Subjects: And by all good meanes and wayes, oppose and endeavour to bring to exact tryall all such as either by force, practise, counsell, plots, conspiracies, or otherwise have done or shall do any thing in prejudice of the puritie of Religion, the Lawes, Liberty, and peace of the Kingdome: And further, that We shall in all just and honourable wayes, endeavour to preserve Union and peace betwixt the three Kingdomes, *Scotland*, *England*, and *Ireland*: And neither for hope, feare nor other respect, shall relinquish this vow and promise.

Reade in the Audience of Parliament, who approveth the same, and appointeth the same to be taken by all Members of this Parliament, and in all Parliaments hereafter, before they passe to any Act or determination.

This I have done with intent to silence some malicious tongues, and maligant Spirits who hold it unlawfull for a Parliament to impose an Oath (by themselves taken) on the Subject, for it is apparently known, that this Oath was with willingnesse taken by the Clergy and Layity of that Kingdome, and all is pretext is justified by the whole body of the Kingdome: I witnesse the true Petition presented to the Lords of the privy Councell of *Scotland*.

Now give me leave, having shewn you by what president the Parliament of *England* hath,

and

and taken an Oath themselves, and imposeth it on others His Majesties loving Subjects, and although some maliciously object that such an Oath ought not to be impos'd, but when necessity requires it, and pretend that at this time there is no such necessity: I answer, that if the objectors heart were Loyall, or his Judgment grounded on reason, he would not, nor could not be ignorant of the necessity, and of the benifit received by the taking such an Oath, if seriously weighed, and conscionably applyed, since the duties were lawfull in themselves before this imposition, not taking Law and Authority from their present commands, but their commands taking Authority from president Lawes, which the high court of Parliament observing, thought it necessary (having presidents from times past, and present examples for the future) to take this Oath themselves, and recommend it to all His Majesties loving Subjects, that they might with the like affection manifest their Zealous wards God, and their loyalties to his Majesty.

The manner and Exact Forme of which Oath I have set downe as followeth.

I A. B. *do in the presence of Almighty God, Promise, Vow, and protest, to maintaine and defend (as far lawfully I may) with my life, power, and estate, the true Reformed Protestant Religion,*

This I leave to thy consideration, desiring thee seriously to consider the necessity of the Oath imposed by the high Court of Parliament, with all the Efficacy and benefit thou shalt receive by the sincere full performance of what thou hast promised.

Thus hoping this all doubts will cease, and a religious Peace thereof ensue to be to God, who doubtlesse will guide the through this Laborinth, and convert all our feares to a religious joy

FINIS.